/18 cont./

167 39. Also flour from a different sack, although tangentially
461 related to what we are dealing with, is the matter of a lack of initiative, lack of ambition, and a lack of appetite for certain temporal well-being, to which they are not accustomed and which consequently they do not miss which should not justly surprise us, since we should never forget that man is a creature of customs. In this sense it is true that the Indian, without realizing it, seems to repeat the adage, which the Holy Books put in the mouth of the fool: "Better is a handful with rest than both hands full with work and vexation of spirit. (Ecclesiastes IV, 6.)

40. For the correct solution of the problem stated, we must keep most in mind that the place where the Indians live ought to be pondered, since not in vain is it said to us that geography is one of the eyes necessary in every treatise on or study of man.

147 a) Obviously in hot climates nobody can carry on the same activity as in cold ones. The wise Creator did not give to the animals of the tropics the same instinct for frugality or storing up that he gave to their congeners in other climates.

251 b) Tropical fruits, in general, cannot be stored, but
261 must be consumed at once: thus the more or less remote tendency to gluttony.

251 c) The lack of salt similarly does not allow them to store
263 up provisions of the meat of animals for a long time and thus to ration its consumption. Hung game /mosqueadas/ meat or meat cured only with fire does not last indefinitely like salted meat.

221 d) The nonexistence of seasons of strong contrast and well defined does not help man in these lands to precise calculation, thus great abundance and squandering may frequently be followed by great shortage.

433 e) The enormous isolation from centers of commerce, as a final evil, does not allow them to cultivate anything except
000 what they themselves /19/ are going to consume. In general,

/26 cont./

Those who have observed the poor means of sustenance of the Indians after long days' journeys, sometimes carrying heavy loads on their backs, that is to say, a frugal piece of cassava and a seasoning of ají in powder or broth, can tell me if anywhere can be found such abstinent men.

But, to look at the other side of the coin, you would have to see the quantity of drink that they are capable of consuming or the food that they dare to ingest when good luck in fishing or hunting furnishes them with good daily allowances.

56. Concerning this matter I have no scruples about copying what the authors of the Geographia Universal /Universal Geography/ (Barcelona, 1917, ed. Montaner) say about the Guiana Indians, quoting J. Rodway: "Usually, the Indians' provisions are limited; their farming is limited by the fact that the /27/ woman has to do the work. A bad season, a flood, for example, reduces him to almost nothing, and then hunger becomes master of the tribe....Even when there is a good harvest, provisions are sometimes wasted in deplorable orgies and merrymaking. This is the great blot on the character of the Indian."

57. But let us remember, in exoneration of the Indians, that this bad custom of yielding to gluttony of those who are normally hungry or who are hungrily penniless was already attributed by Cervantes to poor students when he wrote of them: "and that gorging with so much gusto when fortune regaled them with some banquet." And our folk proverbs contain these two quite significant sayings: "Let Martha die and may she die stuffed" and "The poor man's proverb: better to burst than have any left over."

Let us remember also that they are incited to this gluttony in part by the condition of tropical fruits, which do not keep. Of the fruits cultivated by the Indians almost the only one that can be kept indefinitely is cassava, pan de yuca, in the form of a cake, or better, in the form of mañoca or toasted flour. Expressions like "to make hay while the sun shines" and the

/27 cont./

251/261 like have no meaning in these regions. Therefore authors very correctly say: "The Indian is not economical; this virtue is unknown in the tropics."

273 58. Worse than the intemperance of the Indians in food are their excesses in drink. We continue quoting: "Their vehement addiction is drink, which they themselves prepare"; kachirí itself and various types of carato. And from excessive drinking, here as everywhere, and more when the fermentation continues in the stomach, come the foams of ire and lustfulness. "When the Indian is in his cups, he is no longer the gentle man of the forest; he brags of his bravery and provokes arguments that end in fights, with their resulting tribute of blood.... The women also take part in these orgies and lose their habitually modest behavior," shy and chaste.

The kachirí of the Indians, which in its many varieties is always a purée in fermentation, is something that they consider so necessary for their daily diet that, as Fr. Eulogio de Villarín wrote with beautiful hyperbole: "there would be a shortage of water in the rivers before one of kachirí among the Indians." [522] [574] Its lack brings about serious ill humor on the part of the men against their women; and with greater embarrassment than the husbands of Caná (Caanan) will the Indians say to their guests that they have no kachirí.

261/262 Hunger, properly, for the Indian, is the lack of vegetable food, in the form of kachirí, sakura, etc., which they call /28/ iuán; in contrast the lack of game (animal food) is called 262 tarui, which does not refer to satiety but to vigour. In order to understand all of this well, bear in mind that the diet of these Indians lies on the following bases: drinks, various purées, fermented or not, made with plantains /plátanos/, bananas /cambures/, maize, ocumo, etc., and which receive the names yeukú and kachirí; bread, made with bitter yucca, in the form of toasted flour or mañoco and preferably in the form of cakes of cassava; sauce, the juice /yare/ of bitter yucca

226 far the poison has progressed. As soon as the muddy water reaches them, the men begin beating the bundles of poison-vine on rocks, dipping them in the water from time to time, so that the juice runs into the stream, which it turns slightly milky. The women and small boys stand below and follow the poison down the stream, scooping out the fish with nets (iruí) or with their hands. When the men can be spared from the beating, they join the women and gather fish also to some extent, but more as an amusement, sometimes quite unnec-
[462] essarily shooting them with arrows. As a task, the gathering is assigned to the women. New doses of poison may be beaten into the water at lower points, especially in the larger pools, if needed.

The effect of the poison becomes attenuated quickly, even a large quantity of strong poison having little or no effect a kilometer below the point where fishing is started. A few fish are killed outright, but most of them are only incapacitated, swimming in circles and belly-up, and if they are not gathered those less heavily poisoned seem to recover after a time. The poison has abso-
[271] lutely no effect on humans. The Indians wade and swim in heavily poisoned water and even drink it.[120] Our own water supply was poisoned while we were in camp and no one felt the slightest ill effect.

226 The practice of poisoning fish has been bitterly attacked as shockingly
165 wasteful and as exterminating the fish. My impression is that it is not wasteful and does not lead to extermination. Indeed the latter charge is absurd when one considers that the Indians have been poisoning these streams for centuries, perhaps for thousands of years, and that fish are still abundant in them. The poison does not, as has been supposed, sterilize the stream and the short section over which all the fish are removed at any one fishing is quickly repopulated from above and below. It is true that large fish have become uncommon here, partly because the larger and rarer fish are killed off not with poison but with arrows and hooks, and partly because constant fishing prevents any individual's reaching a considerable age although it does give ample time for breeding. As for wastefulness, it must be a rare fish, indeed, that is poisoned but not gathered and eaten. Even the tiniest fish are carefully saved. Those that are lightly poisoned and escape by swimming do not appear to be permanently harmed.

226 A fish-poisoning is also a great social occasion and the stream rings with
[527] laughter and chatter — a happy event that leaves no headache as do other Indian social occasions.

[252] Many of the fish gathered are immediately stewed and eaten. Any surplus
[262] is sun-dried and saved for the future.
[251]

Food Preparation.

252 The Kamarakotos cook all the food that we would ordinarily cook. They do not eat raw meat, fish, or vegetables and very little is eaten raw except

120 [see footnote on p. 321 category 116 - Analyst]

[text continues on p. 137]

252 basket (see "Textiles"), woven so as to be extensible, closed at one end and
[285] open at the other. Each end has a strong basketwork loop. The tangõi[9] is filled and the loop at the open (upper) end hung over a protruding beam — such beams are specially provided in the dwelling, workhouse, or both. A pole is then passed through the lower loop and one end tied to an upright post. The
[282] preparer (always a woman) then sits on the other end, thus extending the tangõi[9] and causing it to squeeze the grated casave. The liquid runs out the bottom and is saved.

[415] The nearly dry meal is then sifted through a rectangular basketwork sieve, pangai[9] (see "Textiles") and is forthwith patted into a thin layer on a large flat stove, puitari, under which a fire is built. The resulting large, thin, circular
● [251] cake is the casave bread, or casave properly speaking, eke. It is somewhat soft when fresh, but may be dried for conservation and then becomes very hard.
262 To the unaccustomed palate it tastes like a fairly good grade of sawdust, but those who eat it regularly maintain that it has a distinct and agreeable flavor. It is the principal food of the Kamarakotos.

251 Some of the more southern tribes roast the sifted meal and so preserve it without baking it into loaves or sheets, but the Kamarakotos do not do this.

262 Among other dishes, first place must be given to a sort of soup or thin
[171] stew, kumasa, the so-called "pepper-pot" of travelers, universal among Caribs.
[252] This is cooked in an earthenware pot over a firehole. There are innumerable varieties of this dish, which consists of water and peppers, with anything else that happens to be at hand, bits of meat or fish, bones, casave meal, bananas or plantains, etc.

257 Casave juice, kumachi, is added to this or to any boiled dish as a sort of
[263] condiment.[121] Varieties in which any ingredient, other than pepper, predominates may be specially named, e.g. kuratano-kumasa, "plantain soup or stew," just as we name soups. Vegetables, particularly roots like the varieties of Dioscorea, are often boiled whole or in large pieces instead of being mashed into a kumasa. This dish is called putosa, e.g. napuei-putosa, boiled mapueyes. The root vegetables and plantains are also roasted in hot ashes, pusa, e.g. piricha-pusa, roasted yams.

Aside from its use, principally as scraps and bones, in kumasa, meat may be boiled, woto-erindasa, or roasted on a sort of tripod over the fire, woto-kambwõ.

263 There is no local source of salt and long periods may pass without any be-
[135] ing used, but the Kamarakotos are eager for it and have long traded for it
[139] through neighboring tribes. Even when available it is used sparingly and the Indians found most of our food so salty as to be inedible. Much of their food is so peppery as to be inedible to us, and the extensive use of peppers doubtless
[146] counteracts the flatness of unsalted food. Their root vegetables doubtless naturally contain enough salts to sustain life.

121 [see footnote on p. 321, category 116 – Analyst]

286 As the apron becomes wider below, additional warp strands are added by tying into the most medial of the border bundles -- the borders are never widened and additional warp strands are almost invariably added from the border, only very rarely within the area below the top tie.

When the beaded area is completed, the ends of the warp strands and some other threads added for the purpose are knotted around a transverse string and left projecting as a fringe, which is often dyed pink or reddish brown. Typical completed aprons are shown in Fig. 47.

Bead bands, festoons, and a few special types of stringing beads, although not strictly textiles, have the same character and involve the same sorts of problems. Self-explanatory illustrations of several types of this work are given, Figs. 48-49. Beads are always strung simultaneously on two separate threads [283] [462] even when this is not a technical necessity as it is in the apron fabric. Cotton is generally used, but occasionally very fine curagua thread is employed. All bead work is done by women.

Basketry.

*285 The Kamarakotos make and use baskets in great numbers and variety and their skill in this respect is perhaps their most interesting characteristic to the visitor. Baskets are necessary to almost every phase of Kamarakoto life. Among the things for which they are used are:

[482] Carrying — a wide variety of baskets adapted for carrying almost everything, light or heavy, that an Indian has to transport.

● [251] Storage — open baskets of several sorts for storing food, etc., also chests, jewel boxes, and others.

Mats, as floor mats for closing doors.

Pans.

Plates and trays for serving food.

Casave presses.

Casave sifters.

Trays for drying cotton, etc.

Bird cages.

Fish traps.

Quivers for blowgun darts.

It must, however, also be noted as characteristic that the Kamarakotos and their allies do not use basketry for purposes common among some distant Indians, for instance in North America. They do not make water containers of basketry and so have no boiling baskets, water storage baskets, or basket canteens, cups, and bottles. They do not use basketry as an adjunct to pottery manufacture, nor do they make any clothing, sandals, cradles or baby-carriers of basketry. Finally, they do not make any sort of basketry furniture,